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THE ROSTRUM.

"THE RELIGION OF MAN."

The Phallic Worship; the Oldest Underlying Faith. The Symbolism and Meaning of Regeneration, Change of Heart, the Second Birth, the Mysteries and Their Relation to Christianity.

In one chapter, the author of "Religion of Man" swiftly glances at the source of Christian symbolism and faith. Treating as the discussion does with the most delicate sentiment, the language is guarded, veiled, and must be deeply considered. But if the explanation be true, it opens a field of thought not only new, but of profound interest, with conclusions of vital consequence.

Nearly one hundred readers of THE BETTER WAY have already subscribed for the book, and, at the suggestions of its editors, I furnish this section as a foretaste of the volume.

HUDSON TUTTLE.

"Though before thee the throned Cytherean Be fallen, and hidden her head, Yet thy kingdom shall pass, Galilean, Thy dead shall go down to the dead."

—SWINBURNE.

What has preceded, descriptive of theological and cosmological progress, the rise of polytheism and advance to monotheism, is really only a representation of the branches and a portion of the trunk of the great tree of religious thought which strikes its roots downward through the dim pre-historic ages into underlying strata of spiritual development.

In the study of the religious progress of the races of mankind, everywhere is met, more or less obscure, strands coming up from some unknown older faith; the remnants of a great mental and religious culture on lines of thought entirely different from those pursued at the present day, although religious systems preserve in their phraseology the impress of that faith. The study of these constantly reminds the student of the mingling of two strata; the blending of the conceptions of nature of an older and newer people, and while the ideas transmitted from the Old modify and transform those of the New, their origin is lost in the mists of time. There is the Sun Worship, with symbolism so complex, as explained by later commentators, that one is at a loss whether the ancients received the symbols, or looked beneath to the realities. This Solar Worship itself reaches backward to an older faith, the worship of the generative principle, of which the sun, as the great life giver, is the visible emblem. Creation and procreation were mysteries, and as such early

awoke the attention of the inquisitive mind.

To the primitive children of the Wild these mysterious processes were as pure as the rising of the sun. They knew no shame, nor the delicacy and modesty which makes uncleanly by concealment these vital processes. To be the prolific mother was the woman's ambition, for thereby she became like her ideal mother goddess, and the virile father was the type of the creative power, the All Father. In times as late as the Patriarchs, which must be regarded as recent, there was nothing like modern delicacy in treating of this subject. They were not ashamed to speak because they considered birth a plain interposition of the gods, and their acts could not be of shame. The same phase of thought is seen in the worship of Hindoostan, where the Phallic Symbols literally sculptured, of gigantic size are bowed before by reverential devotees, without a thought prurient or unclean. Yet the missionaries were filled with horror at the spectacle, which to their corrupt minds suggested only foulness and degradation, and they wrote mournful accounts of the terrible spiritual condition of these poor heathen, who really were worshipping, as will hereafter be shown, the original form of the symbol the missionaries regarded as the emblem of their faith, the holy cross.

In the ancient temples of India the sculptures preserve the earliest form of this worship of the generative principles, male and female, with gigantic literal emblems, and the circle of upright stones of the Druid worship; the cairn; the post of the American Indian with its splash of red paint, rudely expressing the same faith. Here is the beginning of the study of the development of religion, and, although fragmentary, affords one of the most fascinating fields for investigation. Unfortunately, in a volume like the present, the necessities of modern thought must be complied with, and this oldest faith must be guardedly spoken of with veiled words, suggestive rather than expressive. Subjects once spoken of with the same freedom as the flowers or the sunshine, are now relegated to silence; and mentioned only with a self-accusing blush.

It is thus impracticable to enter into the detail of the subject and give full value to this wonderful faith, the understanding of which makes plain the mysteries of modern religions, yet we may define its outline with sufficient distinctness, and fill in the sketch, here and there, with lights and shades most essential, so that at least a partial conception may be gained, sufficient for the purpose of this investigation.

The mysteries, the religion of the cultivated nations of antiquity, were founded on Phallic and Sun Worship. They were revered by the Egyptians, and polished by the aesthetic Greek. Such charms and attractions were thrown around them; so vividly were the secrets of life and death presented to the votary that Cicero says: "Men came from the most distant shores to be initiated at Eleusis;" and Sophocles remarks, "True life is to be found only among the initiates; all other places are full of evil."

The Mysteries was the great church of the ancient world, in which concentrated all its hopes and from which Christianity drew the major part of its doctrines. The efforts of Julian to stay the tide of Christian innovation, and restore the old doctrine; the numerous protests furnished by history show how deeply rooted was this old faith in the hearts of the people.

The Ancient Religions were embodied in and perpetuated by the Mysteries. They were secret orders, instituted by the priesthood in Egypt, Persia and all the countries of Western Asia, among the Brahmins of India and in Greece. In the East a more profound, metaphysical philosophy was taught with their rites, which in Greece assumed more aesthetic forms.

Only priests were admitted into the most inner court, the Holy of Holies, but laymen might take the first degrees or enter the outer chambers. Perhaps there can be no more apt illustration of these degrees, than in the workings of Masoury, from the apprentice to the master, and ascending to the highest degree. The Christian Church, in its early formation, copied the popular Pagan Mysteries and distinguished its devotees of the grades of the initiates as *Neophytes*, (1 Timothy iii, 6) *spiritual and perfect*.

The Eleusian Mysteries are best known, and yet from their secret character little can be gathered of their most esoteric rites or doctrines; but from the allusions made by different classic authors, a faint idea may be gathered of their surpassing beauties and awful terrors. The references made by those authors are veiled and guarded, for the gods were swift to deal vengeance on any one who should reveal the doctrines or rites of the interior circles; and it was deemed unsafe to dwell in the same house with such a wretch, whom, if the gods spared, was ignominiously put to death.

Christ defended himself, at least his biographer places the defense in his mouth, when accused of uttering parables, because to his disciples the mysteries of the kingdom of heaven were known; but the multitude did not know, nor was it fitting that they should.

Apuleius thus describes his initiation as far as lawful for him to do:

"I approached the confines of death; and having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with the supernal and infernal gods; and to these divinities approaching near I paid the tribute of devout adoration."

Those who received the *Epoptea*, or final degree, beheld the gods; became seers and clairvoyants, realizing what the soul will enjoy in the next life. As celebrated at Eleusis, they far eclipsed in singular magnificence and imposing grandeur all others of the world, and ancient writers take delight in exalting and with gathering the clouds of fancy around them.

These Mysteries were established about fourteen centuries before Christ; and such was their hold on the popular mind, that for eighteen hundred years they were celebrated, and were only abolished by the severity of the bigoted Theodosius the Great. He would have none of the old faith except that absorbed by the church.

During all these ages the Mysteries were held in profound reverence as containing all spiritual knowledge. The stigma of non-observance was far greater than that attending infidelity at present. One of the strongest charges against Socrates was that he neglected the worship of the gods.

Every five years all Greece assembled at Eleusis in Attica to celebrate these solemnities. The Lesser Mysteries were the lower degrees, into the first of which all could enter, and were held more frequently. The Eleusian or Greater Mysteries were the higher degrees. A vast concourse gathered on the plains, around a splendid temple erected over a cavern, in which, at an earlier day, the rites were first held. This cave was excavated into a labyrinth of passages, in which the novitiates could be led through darkness, until bewildered and overcome with terror and fatigue. This temple was of the purest Doric architecture, its endless colonades chiseled from snowy marble, without spot or stain. It stood on a swell of ground, and could be seen, rising in crystal beauty, by all the mighty multitude. Over its front was a colossal head of Jupiter, calm, beneficent, all-powerful. On either side a statue of Ceres smiled on the passing worshiper.

All the effect produced by grandeur of architecture, or beauty of form, was lavishly bestowed. Persons of both sexes, and without regard to age, were initiated. They had first to enter the lesser mysteries of Agrie on a previous year; then, at the expiration of which, subject themselves to a rigid system of purification. For nine days they bathed and fasted, keeping themselves uncontaminated by the world. Then they presented themselves before the temple of the greater mystery. Athens has assembled; old men and young, husband and wife, and prattling babe. Athens has betaken herself to the field for a time, to indulge in free communion with nature and the divine spirits, who she believes govern the world. Those who await initiation—the Inductibilization into their subtle wisdom—have crowns of flowers and offer sacrifices and prayers. Under their feet they wear the skin of some animal offered to Jupiter. Then they offered a sow to Ceres, in thankfulness for the influence for good exert.

They were then prepared to enter the presence of the Gods, having overcome the sins of the body. Night settled over mountains of the most beautiful country on the earth. The stars flash from the pure azure sky, as though the watch fires of heaven responded to the campfires dotting the vast plain. The approaches of the temple are ranged with people, those to be initiated and those assisting in giving them their first lessons. Crowned with myrtle, the aspirants are led to the vestibule of the temple, and are received by attendant priests. At the door was a fountain of holy water, in which they washed. Above this in a recess sat a priest, who, with a low, calm, but terrible voice, asked the candidates, one by one, the following questions, all of which they must answer in the affirmative or be at once expelled: "Have you passed the mystery of Agrie? Are you pure and spotless from the world? Are you free from crime?" Then in impressive tone he banted: "He who enters must be pure, or the gods will destroy him. He who passes this portal goes into a shadow from which only the just return. A weak, thoughtless, and improvident mortal, daring to penetrate the realm of the gods! Aspire to truth and perfection, and strive to discard the flesh and the world."

They were then led onward, in front of a lofty tribunal, when the mysteries, or laws, were read to them. These were written on two stones cemented together. Then they were led before another tribunal, more lofty and imposing than the other. Above it was a zine, on which was painted the twelve signs of the zodiac; on its front was a blazing sun, on either side of which was a winged globe. The intense light beneath revealed the priest seated in an ivory chair, his dark mantle embroidered with gold, and a silver crown on his temples. All else was blackness and profoundest gloom. The awe-struck initiates could see nothing but the form of the priest glittering in the terrible darkness. As they paused before him, he asked them a series of questions referring to the conduct of their lives. When they were answered he waved them onward.

As they advanced, a terrific blast extinguished their dim torches; the darkness became stifling; the trembling worshippers were blinded with lightning, that seemed to hies through the void. The crash of thunders deafened their ears; the earth swayed and quaked under their feet, and from its bowels came the most frightful howlings and moanings, as of myriads of lost souls writhing in the agony of scorching flames. Out of the darkness leaped specters of gigantic and awful outline. Sometimes these shades threatened to destroy the pale and trembling worshiper; at others they mockingly laughed and derided, and the vaulted rocks echoed their demoniac merriment. Then others would spring up, like a body of flame, and as instantly disappear. Then a thousand would arise out of the blackness, and with a sound of

whirlwind rush towards the intruders. As they came near they vanished, and the place was left in night, and from afar came the most dismal and terrifying walls.

Such were the sufferings of those who were untrue to the mysteries, by revealing the secrets there revealed; of those who were unjust and evil on earth, and who disregarded the rights of their fellowmen.

Not one, not even the stoutest hearted soldier, could endure this terrible ordeal without fear. The initiates sank, stupefied, on the marble floor, and stared vacantly at the horrid forms of men, the flying dragons and scorpions, the huge and ravenous beasts and birds of prey, which winged hissing above them. Their hair stood upright, and the cold perspiration beaded on their rigid foreheads. Their guide assumed the form of a demon, and if they failed to follow, dragged them through the labyrinthine passages. Hoarse voices shrieked behind them, to seize and destroy the outcasts, and drag them with vulture beaks into the abyss of fire. The hissing of their breath was close; they seemed in myriad numbers; their very touch could be felt by the initiates, who were too frightened to escape. Then, in an instant, light broke in a glittering flood of silver over the scene. They stood in a magnificent hall, lighted from an azure dome above, by a light like the sun's. Marble pillars supported it on every side, between which, in various attitudes the gods and goddesses were chiseled from Parian. Surges of most exquisite melody filled the place, and thrilled the soul with unspeakable admiration, they beheld a being clothed in white, with silver embroidery, descending from a throne, and taking each by the hand, pronounce the words, "It is finished." That is, the moral lessons, for the last and most significant symbol was yet to be presented as the final act in the terrible drama.

Proved and instructed by the Archpriest, who has been his steadfast guide, the dazed initiate was led down to a pool in the floor of the temple, in the side of which was a cleft in the wall symbolizing the Yoni or female organ of generation, of sufficient size to admit the passage of a man. This passage was the Second Birth, which the initiate was to undergo.

Freed from the sins of the past, having expiated those of the flesh, he was now to receive regeneration by water, and become the more especial care of the gods. As he stood on the brink of this pool, the moral lessons were repeated, and fearful warnings if he proved untrue to the holy trust reposed in him. The Mountain Cavern travailed and groaned with terrible throes, and every known device was employed to impress the votary with the fearful responsibility of his position.

As all living beings are gestated in water, and as it precedes birth, it was thought to be a creator and of sacred character, and one of the four vital elements. As the first birth, so must be the second. The initiate was plunged into the pool, just as he was emerged before birth, and often this oblation which washed away and made him pure and free from stain of sin, he was thrust through the opening, and found himself outside the temple, surrounded by his waiting friends who greeted him with shouts of joy. He was too exhausted to stand erect for several hours, but he had met with the greatest spiritual change possible to man. He had entered a new world. His sins had "washed away;" he had received the second birth. Henceforth he regarded himself, and was regarded, as an especial favorite of the gods.

The consecrated water in which the good Catholic dips his fingers and signs himself with the cross when entering a place of worship, exactly preserves the symbol of the ancient rites. The baptism of the second birth is preserved in a barren form by Protestant sects in immersion, which washes away all sins

and in a fainter manner in sprinkling the face with the cross, emblem of pre-natal life.

The primitive idea is preserved in the word *regeneration*. Its origin is forgotten in the spiritual symbolizing, as is invariably the case with all these Phallic rites. The Christian dogma of "the Second Birth" is a direct continuance of this practice. When St. John says (iii, 3), "Except a man be born again, he cannot see the kingdom of God, and except a man be born of water and the spirit he cannot enter the kingdom of God." He expresses in Greek what the Magians had spoken in their tongues a thousand years previously, and the idea of Christians of to day.

If it is sinful to be born into the flesh, purity requires escape from its defilement. The stern necessities of life prevent relief by cutting short the cords of earthly existence. Hence the spirit, scorning its limitations, disgusted with the coarse and corrupt matter with which it has to consort, symbolizes its deliverance therefrom. The mysteries furnished the means of deliverance. The chafing spirit need not await the tardy separation from the body by death; it could gain the coveted prize by initiation wherein it met a "second birth," as the Christian now has a "change of heart." What this phrase, so often used by Christians, really meant in its original acceptance, few of them know, and if they did, perhaps they would not use it so flippantly.

Such were the Greater Mysteries. Out of the blackness and turmoil; out of the insane madness, the death-grappling of this life; out of its seething trials, and groans of anguish, its night of sorrow and pain—comes the light, the bright day of joy, the beautiful day of peace and ever enduring happiness. In ourselves we are nothing. The gods are all in all. Rely on their guidance and reject the sham of this life. Such was the lesson burned into the heart; branded indelibly into the fibres of the soul.

All that was awful, terrific, amazing, dreadful, was presented; and after it the sinking soul was lifted to heaven, on the wings of all that please and delight.

What were the words read from the tablets of stone, for which these mysteries were an introduction and a safeguard? So profoundly was the knowledge of them concealed that historians have never obtained a syllable. They were, probably, the rules for moral conduct, similar to those which Moses gave the Israelites—principles which man early learns, and which naturally arrange themselves into a moral code.

The Mysteries were celebrated for nine days, during which all distinctions of rank and wealth were abolished. Lycurgus passed a law that any woman who should attend in a chariot should be fined six thousand drachmas. These nine days were filled with interesting and curious episodes. The meeting on the first day was that of a social gathering, after which they bathed in the sea to purify themselves; offered a small quantity of barley to Ceres, the goddess of the harvest, and to all the gods.

Were the ceremonies coarse and vulgar? These ancient people saw nothing impure in their ideas of creation and purification. They made real in practice that which is vaguely symbolized by Christians, and held of vital consequence in that faith.

If, however, the theories of the ancients were erroneous, then all the changing dogmas based thereon are necessarily false, and however sublimated and spiritualized, being erroneous in their inception, are erroneous in their last expression.

The doctrine of the "second birth" or "regeneration" grew out of a mistaken view of motive, and hence, however spiritualized, must be as erroneous as its source.

There is no antagonism between spirit and matter. There is no inherent, or original sin, for which the spirit must atone. One birth, that which ushers into existence, is quite sufficient, nor would anything be gained by a thousand successive gestations. Creation is not such a bitch and sham as to need a theological tinkler at every turn. It moves forward with the irresistible force of destiny. And regeneration is means of inherent growth affected day by day and hour by hour, through all future time.

THROUGH THE CRUCIBLE.

An Inspirational Story.
BY J. WHITMORE, M. D.

This story was commenced and about one half of it printed in New Thought before the subscription list was purchased by THE BETTER WAY. To accommodate New Thought subscribers the remaining chapters will be printed in this paper. But to properly introduce the story to the readers of THE BETTER WAY, the author gives the following brief synopsis of the portion already printed; to be followed by the full text of the remaining chapters.

CHAPTER I.

MOTHER AND DAUGHTER.

Marion La Rue, the heroine of the story, is introduced as sitting affectionately beside her sick mother, bathing her throbbing temples. Mrs. La Rue had been ill for many months, but her daughter had just realized for the first time her real danger. Greatly distressed, she urged a change of physician, or at least that Dr. Plummer, her old family doctor, should call counsel. The idea was discouraged by her mother, on the ground of fear of giving offense to her husband, who had great confidence in the old physician, besides he was wishing to collect in this way a debt which the doctor owed him. But, although Marion dreaded the anger of her father, and had especial reasons just at that time to fear his displeasure, because he had of late been striving to induce her to receive the attentions of a young man whom she did not love, but who on the other hand was especially disagreeable to her. But impelled by anxiety for her dear mother, she risked an interview with her offended father. Her petition was angrily denied. He contended that his wife had only a new cold, was nervous and frightened, etc., etc. He soon after visited the sick room in the same spirit, and talked in such a manner as to make the invalid much worse. The faithful nurse, Annie Nelson, rebuked him, and he left in a rage. Soon after he summoned Miss Nelson to his room and dismissed her from his service, but she refused to leave unless he should proceed to force her from the house, until better help should be secured. He did not take the responsibility to force her away.

Next he called Marion, again intending to force a promise from her to marry Lucian Grant. Marion, understanding the object of her summons determined that she would not even talk about Grant until she should secure a promise from her father to get other medical help for her dear mother. After much parleying, she gained her point, and in her gratitude she gave her father more encouragement in relation to Grant than she had intended, and her father received more than she had in reality given. Mr. La Rue thought he had virtually gained his point, while Marion thought that her father would press her no further. She had plainly told both Lucian and her father that she did not love him, and could never marry an unloved man.

CHAPTER II.

PENITENTIATION.

Louis La Rue, the father of Marion, was a native of the south of France—was at this time about 46 years old. He was a Roman Catholic and an avowed royalist. He professed to have been of a noble, if not of a royal, family. He left France on the downfall of Louis Philippe. He inherited a large fortune, which his business talents in New York had run up into the millions. La Rue was a man of commanding personal presence: deep-set dark eyes and black hair. He was proud and oppressive to those under his control. His love of display was only surpassed by his greed for gold. His home and all its appointments were of the most costly and fashionable style; his stable, horses and carriages he allowed none to excel. Knowing nothing of conjugal love, his marriage was little better than a financial speculation. He had been early in life infatuated by a French girl who came to New York in the capacity of a teacher of the French language and of music. But he could have no confidence in her honor or wealth, and all too well knew her impurity; he sought a better alliance. We shall hear much of this girl hereafter. Mary Princeton was the daughter of Alfred Princeton of Brooklyn—an only child, whose mother died when she was only a child. Mary was sole heir to a large fortune. She was a beautiful and artless girl, well educated and refined. Her father was a descendant of a noble English family. Mary had been brought up like most other girls in "high life" to regard the authority of her father—who was in most respects a good man—as absolute. At the age of scarcely seventeen, through the authority of her father and the professed ardor of La Rue, she became the unloving and unloved wife of her new lord and master. But before there was time to transfer her dower to La Rue, Alfred Princeton found himself almost penniless, through the fraud of a trusted partner in business. La Rue chafed under this disap-

pointment. He became exceedingly angry, both with Princeton and his young wife. He accused Mary of being privy to the plot to impose upon him a beggar for a wife. From that moment she became an abject slave to one of the most tyrannical of masters. He was proud of her beauty and always insisted that she should be richly dressed, and have money in abundance for personal use, but not a dollar could she give in the cause of benevolence; and she was prohibited from doing anything for her father, or of even seeing him. All this she endured without a murmur, but her naturally vigorous constitution could not always endure the strain; especially as he often reminded her that he would have preferred Margaret St. Ruth for his wife, except for the expected dower of thousands. Hence the dying wife and anxious daughter.

During the period of expected motherhood, there was some amendment in La Rue's treatment of his wife, especially after Miss St. Ruth had become a wife and mother. She had married a rich old widower and was the mother of Lucian Grant. This was twenty years ago. But when Mrs. La Rue presented her husband a girl instead of a boy, as he had expected, all kindness was over forever. For ten years he hardly took notice of his child, and treated his wife with neglect or harshness. But Marion was all the world to her mother. She grew up physically and mentally strong and vigorous. She became an exceptionally good scholar; proficient in both solid and ornamental branches. She inherited all the strength and stateliness of her father, with dark eyes and hair, which at the slightest license rippled into curls. She was a little above the ordinary height, with a perfectly symmetrical figure. She had all the kindness and sympathy of her mother, with greater native independence and decision of character when once aroused to action.

As Marion approached womanhood, and was at the age of sixteen, had become a young lady of such beauty and promise, La Rue became proud of her and ordered his wife to introduce her into society. She of course passed through all ordeals which all such girls must in that class of society; but when her mother's health failed, Marion's taste for the fashionable follies of high life in New York society came to an end; indeed, she always had been happier at home with her mother and in useful studies. She chiefly went to places of amusement, receptions or grand parties at the command of her imperious father; and also to gratify him Lucian Grant was usually her escort. Grant had made love to Marion, and had been promptly rejected. He had appealed to her father. This explains the condition of matters at the time of the interview when Marion had obtained the promise of another physician.

CHAPTER III.

DR. HARVEY.

When Dr. Plummer received the note from Mr. La Rue, directing him to bring counsel, he was surprised and furiously angry; but when he reflected upon the stern and decisive character of La Rue, and took into consideration that he held a mortgage on his home, which he wished his doctor's bill to cancel, he could not afford to anger him.

Then he cast about in his mind the question whom he shall call for counsel. A thorough experienced physician would criticize his treatment; a man of less note who wanted practice would try to get the patient out of his hands. Some of the city doctors had offended him; others he had offended. He must find some one who must of necessity agree with him—doctors as a class could not be trusted. Finally he remembered a new sign on which he read, H. F. Harvey, M. D. It was a small office and modest little sign. "A new comer," he said; "doubtless some poor fellow who needs business, and will do as I wish him to. I'll try him on." He at once carried out his purpose. Soon his grand equipage with liveried driver stood at the door, greatly to the surprise of the occupant. Dr. Plummer found within a very fine gentlemanly young man. He was thankful for the call from an old and experienced physician. The old man was attracted by the modest but noble bearing of the young man. Dr. Harvey was a well-proportioned man, nearly two hundred pounds, aged about 23 or 24, with abundance of wavy auburn hair and expressive blue eyes. Pretending that his call was only one of professional recognition and sympathy, he finally invited Harvey, as if by a sudden thought, to visit one of his patients with him. On the way he explained that Mrs. La Rue was slightly nervous, and thought herself worse than she really was; there was no need at all of counsel, she had taken cold, was scared, etc. Plummer introduced Dr. Harvey to Mr. La Rue with very much flattering eulogy, saying things he knew nothing about. He repeated the fulsome praise to Mrs. La Rue. While waiting to have the patient apprised of the presence of the new physician, and conversing with Miss La Rue, and while the young man was almost confused with the richness and grandeur of his surroundings, such as he had never seen before in a private residence, there came a still more confusing mutual recognition between Miss La Rue and Dr. Harvey. They both

deeply flushed, but not another word was spoken until Dr. Plummer, to the relief of both, called Harvey into the sick room.

The young doctor was surprised to find Mrs. La Rue evidently wasting away with pulmonary consumption. Dr. Plummer seemed much in a hurry, and did not even ask his companion his opinion of the case. Mr. La Rue had gone out, hence no report was made. Marion was very anxious to learn the young doctor's opinion of her mother's condition. Then she was not certain whether the recognition was really mutual or not. She knew it was real on her part. She had not the shadow of a doubt but that Dr. Harvey was the strong young man who, about a year before, came to her assistance when two carriages had collided on Broadway late at night, and both were upset and badly broken. His strong arm had rescued her and held her in safety until another carriage was got in readiness to take her home. She had no knowledge of his name or residence. She had never forgotten him; she had hoped some time to see and thank him. Her wish so far had been gratified; did he really recognize her as well? Harvey on his part on his return was still more deeply moved with the same questions in regard to Miss La Rue. Her image had never left his soul since that eventful night, yet he was almost sorry to find the lady of his daily thought for a year in that grand mansion, and the daughter of the haughty and rich Louis La Rue. An indelible feeling of discouragement came over his soul at that thought. Another thing that disturbed him was, that while in Mr. La Rue's office, as the Frenchman called the business room, that morning, he had encountered Lucian Grant. He had been owing this man a small sum of money, and Grant held a valuable watch and chain as security. Would he tell La Rue? Possibly he was the accepted lover of Mrs. La Rue; would he tell her? Would he marry her? Over and over again he called himself a fool for even thinking these things over, but could not banish them from his thoughts. He then said: "The watch must be redeemed at all events to-morrow." He determined to collect fifty dollars for that purpose at whatever discount on his bills. He then called to mind that he promised some friends interested in Spiritualism to visit a medium at some not far distant season and investigate the matter; he concluded to go that very evening. Meantime Lucian Grant had been saying every mean, disparaging thing he dared, to Mr. La Rue against Dr. Harvey. The sum of it all was, that Harvey was poor, not always prompt to pay his debts—that he held a watch in pawn which he could not redeem, and at that very hour the fellow was holding an interview with Marion La Rue for the purpose of pleading anew his suit for her hand and prospective fortune. He, with many false embellishments, told the story of the watch, and the poverty of Had Harvey, as he contemptuously called him. Harvey, meantime, was having a sitting with a medium—an entire stranger. The interview was one of great and unexpected interest to him. The controls of the medium, while she was entranced, gave him a perfect abstract of the history of his past eventful life. One spirit spoke in the behalf of his mother. He was told things he knew to be true, and many other things he did not know whether true or otherwise. He was told not to fear about the debt or the watch. He need make no sacrifice to get money, because that matter would be all right in good season. Finally there was presented a symbolical prophecy of his future life, with all the dark and light shades which would come over it for many years. He went home and pondered all these things in his heart.

CHAPTER IV.

"Must honest love contend in vain,
Against the subtle craft of sin?
And must the lust of pride and gain
And love of gold the battle win?"

Marion thought her mind made up to give Lucian Grant a final dismissal that evening, and no doubt she would have carried out her purpose in spite of the anger of her father had not her mother interposed and earnestly and tearfully entreated her not to oppose the wishes of her father. She said: "Dear daughter, a quarrel between you and your father would kill me; besides he, in the end, will have his own way; he always does." Marion went back to Grant with feelings of a martyr. She managed not to give him a positive promise of marriage or a positive denial, but made him promise not to urge his suit further until her mother should be better. Then, finding that Grant was intending to sell the watch and chain in question, and finding that there was no proper idea of honor or justice in his soul, she was determined to possess herself of the property for a purpose which we will soon learn. She expressed a wish to see the watch and chain. Next morning Grant came, bringing the watch and chain, and offered to present it to Marion. She refused to accept it as a present, on the ground that she had a fixed purpose to accept no presents from a gentleman not a near relative. She finally bought it and paid the price it cost him. He would accept no more from her. He then informed Marion that he was obliged to leave that very afternoon for the Pacific Coast on special business, which would detain him several months. This under the circumstances, was a great relief to Marion, who had come to detest him more than ever.

The previous night after Grant had gone, and Marion, full of anxiety, had retired, she was awakened by a soft, clear light flooding her room, and immediately after Annie Nelson rapped for admission. Annie was a medium for spirit communications. Marion had been very skeptical, and had sometimes laughed at Annie's idea of conversing with spirits; but she had implicit confidence in Annie's honesty and perfect sincerity. The purport of the message was an earnest request that Marion should carry out the purpose she had formed the previous day. Then came a pledge of spirit aid in case she should act according to the promptings of her own heart, with a prophecy of severe and long sufferings in case she wavered or neglected her duty. The medium did not know to what the communicating spirit alluded. Marion did know.

(To Be Continued.)

THE SUPERIOR CONDITION AND HOW TO ATTAIN IT.

BY MORRIS HULL.

Many professed Spiritualists are not Spiritualists at all; they are only Spiritists. They have learned that there are spiritual beings somewhere in the unseen world, and that these spirits can, under certain conditions, communicate with persons in this life. Their great ambition is to get to be spirits themselves when they shuffle off this mortal coil, so they can come back and communicate.

This is not Spiritualism; it is only Spiritism. Spiritualism teaches you, not only that those gone before are spiritual beings, but that you are, here and now, a spiritual being as much as you ever will be; and while it does not ignore mediums and circles, it sets you to casting about to get on the track of your own spiritual self. The spiritual phenomena are not Spiritualism; they are steps on the stairway leading to Spiritualism—they constitute the alphabet, which, when properly understood, starts us toward spiritual education.

The so-called spiritual phenomena do not supply our spiritual wants any more than looking at a picture of bananas, apples, peaches, pears and grapes will satisfy our physical hunger. The calling into activity of our own spiritual faculties is the desideratum needed.

While, probably, no one in the flesh is capable of being spiritually active all the time, there are few of us who cannot, if we will, make the effort, get occasional glimpses of our selves as spiritual beings, and of the power of spirit over matter.

A. J. Davis called that condition in which he, as a spiritual being, seemed to reach out into the realm of the spiritual, and in which he obtained wisdom from superior intelligences, "superior condition." I must confess, I know no better form of phraseology. That there are superior states or conditions to be attained by those who make one determined and continuous effort to

—Stand where Moses stood,
And view the landscape o'er,—

No one can dispute, who has made persistent efforts to attain to the spiritual altitudes above groveling and sensual things.

The most of us live entirely too much in willing subjection to our material environments. The fact is, few, if any, appreciate this superior state till, as Paul said, they have "tasted the heavenly gift, the powers of the world to come." It comes as a result of putting the world and all things transitory under our feet.

Every element that the Christian has ascribed as belonging to his Deity, belongs to man. If we had not infinite possibilities in us, progress could not be eternal. Man can only progress until he reaches his ultimatum; when progress ceases man had better cease to live. But as man is the repository of infinite possibilities, he can—all men can—by persistent effort, reach into the realm of the supernatural and find blessings—spiritual blessings that neutrality has not room enough to receive.

When one gets a glimpse of the things revealed by the spirit, then this world seems small indeed, and of little consequence compared with what this revelation brings. Towns, cities, islands, mountains, continents, worlds and even suns come and go like soap bubbles, but spirits, whose destiny is on and ever onward, looks calmly on these things as being evanescent specks in its existence—specks of only momentary existence, and yet freighted down with the eternal consequences to us as spiritual beings.

The troubles, toils, trials and turmoils of this life are almost nothing to the one who has been intimated into that superior condition. To him the spheres are boundless and eternal and he is to occupy them.

Paul, who occasionally had such grand inspirations, caught a glimpse of this and exclaimed, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are unseen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv: 16-18.

It would take analysis of this language to present its meaning to the general reader, as it occurs to me at this time. Paul was in a spiritual condition when he wrote that; he was looking on unseen things. How contradictory, how hyperbolic his language, and yet how true. He piles hyperbole upon hyperbole, and yet the English does not express all Paul intended to say.

Let us run over it briefly, and, to show the apparently contradictory exaggerations,—all of which are true—I will italicize certain of his words. "Our light afflictions, which are but for a moment, weigh out for us a far more exceeding and eternal weight of glory." Who ever heard of light things weighing down heavy things? But these light things, "which are but for a moment," compared with man's eternal spiritual existence, weigh not simply a heavy weight of glory, but a great weight of

glory; an exceeding weight of glory; a more than exceeding weight of glory; a far more than exceeding great and eternal weight of glory.

This does not end the hyperbole, or the outward contradiction or inward truth. In the next sentence he says, "While we look not on the things which are seen." How strange! We do not look at what we see! But we are looking upon the unseen; that is, we are looking on things we do not see! What an opportunity this affords the quibbler, the quibble, and the Materialist to laugh. Yet how true every word of it seems to the one who has had one moment's glance at his own spirituality,—his eternity of existence—his birthright and heirship of all the elements of infinity! One glance at the fact that he, as a spiritual being, is part and parcel of eternity; a portion of the

—"Great spirit-cause, least understood,"

Will seldom fail to inspire the reflecting mind much as Paul was inspired when he wrote many of those things which Peter says were "hard to understand." We cannot excel in two opposite directions at one and the same time, therefore this attitude cannot be reached by the one buried up in either sensual pleasure or worldly things. The one who simply snatches a moment or two from this world occasionally to reflect that there is, or will be in the dim distance, another world, of which he may, when he becomes a spirit, be an inhabitant, does not attain this elevation. It is reached only by a continuous and earnest communication of one's self, and of his or her own connection here, not hereafter, with the unseen. This spiritual entity must not only be known to exist, but its importance must be realized and maintained, and kept constantly in mind.

Anxieties, perplexities and worldly cares must not be allowed to choke down, or keep out of sight, this grandeur—this real existence.

The real spiritual existence here must not only be known and realized, but the superiority of spiritual wealth over mere mundane matters, must be seen and felt by those who would attain these heights.

Reader, if you would reap this harvest here,—if you would have this "treasure in earthen vessels"—begin to-day to look upon yourself as something more than an animated lump of clay. Begin now to consider yourself something more than flesh and blood and breath. You are born to higher things and for grander purposes than you have yet realized.

(Concluded next week.)

THE TRUTH ABOUT THE BURNED BOOK ON PHALIC WORSHIP.

To the Editor of The Better Way.

About a year ago I received a letter from a scholarly writer, of seventy years, living in California, asking me to publish a volume of two hundred or more pages, entitled "Religion in Rocks; The Serpent and the Cross." The book had been formerly published in New York, some 4,000 copies having been sold.

As the author had made some startling discoveries in California, in stone records, he desired to add to the former work on account of these discoveries. The book was divided into three parts: Part I, Serpent and Tree Worship; Part II, Phallic Worship; Part III, Sun Worship. The author has found in California stone idols, images and relics, also other evidence that in very ancient times there was a religious cult, which was identical with that of the ancient phallic worship of the East.

In the new edition the author wished to include these western discoveries. He had made deep research into Oriental symbol worship, including that of phallic worship, availing himself of the previous investigations of Ferguson, Massey, E. J. Powell, G. W. Cox, Samuel Sharp, Bunson, Stevens, Rawlinson, Samuel Johnson, Imman, Higgins, Wm. Simpson, Sir Gardner Wilkinson and others of less note.

He also discovered that a number of symbols used in Christian worship and architecture, especially that of the cross, were used by the phallic devotees more than four thousand years ago.

In dignified and chaste language, the author has called attention to these similarities and compared incidentally the two cults.

As the first edition had been sold throughout the country, and contained many of the same illustrations as were to be used in the new edition, and as I had not supposed it to be a work coming under the head of legal interdiction, I accepted the author's terms for publication. I have spoken of the work freely to my friends, and shown signatures to any who happened to call at my office. When the courteous officers, agents of Anthony Comstock, called, I showed them the book willingly, as I had others, and was quite surprised when they informed me that it was a questionable book to publish. In the opinion of some Springfield informant.

I placed copies of the printed part on serpent and phallic worship in their hands, also the third part in manuscript, and asked them to have it carefully examined, and if the law officers finally decided that it should not be published, I would destroy such part as they objected to. They informed me if I did not they should bring a suit. After a week's waiting or more they informed me that the phallic part of the book was deemed objectionable, but that the rest of the book was not.

Rather than to have a suit, I preferred to burn all that part which they said was illegal. Law suits are expensive, and I have no property to waste that way, and in this case I should get nothing but injustice before a jury made up of men ignorant of history of the religions of the ancient world, and full of the religious and other prejudices of the age.

The book was never suppressed in California to my knowledge. It was published in New York, and I hear the edition has been exhausted some time. We did not burn 4,000 volumes; we burned about 100 pages, unbound, of an edition of 1,300. The rest of the work was preserved.

The work is intended for ripe scholars. The style is scientific, the language and frequent use of Latin and Greek terms, all indicate that the work is intended for the few who wish to make research into the origin of the great religious cults of the world. A youth could not understand the words used, nor could a mature man of ordinary education. Those who wish to learn what the phallic part of the book taught, can find in our city library a work on Phallicism, which covers nearly all the ground of the eastern cult. Works on phallic worship, under different titles, are to be found in many public libraries in this country and also in the private libraries of scholars.

Notwithstanding the opinion of the law officers, who acted according to their present limited knowledge in this department of universal research, I still am of the opinion, in which I shall have the assent of archeologists, like Massey and Sir Gardner Wilkinson, that the phallic part of the book is no drawback to true learning or morality.

Our great scholars are discovering new evidence each decade that all religions are the products of man's evolution on this planet, and that one cult is the outgrowth of a previous one. Sun worship, serpent worship, phallic worship, were the forerunners of the religious of Greece, Rome and Palestine, as they were the antecedents and largely the sources of the Christian cult.

However much zealots, whose ardor is more intense the more ignorant they are, may object, scientific research will find the bottom of all religious mysteries, and in years to come no religious system will long be able to conceal its human origin. H. A. BUDINGTON, Springfield, Mass.

Science and Early Christianity.

BY JUDGE J. W. NORTH.

Cæsar, in the sixth century, published his "Christian Topography," the object of which was "to denounce the heathen doctrine of the roundity of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe. The earth," he says, "is a rectangular plane, four hundred days' journey east and west, and half that distance north and south. It is surrounded by mountains, on which the sky rests. The heavens come down to the earth on all four sides, like the walls of a room. All below the firmament is the world. The story above is heaven, and below the earth is hell. Beyond ocean, bordering on the edge, is paradise. Here too, on a barren and thorny soil, outside the walls of paradise, dwelt man from the fall to the deluge. The ark floated the survivors across the great ocean belt to the land which we inhabit. This plane is a little tilted to the south, so that the river like the Tigris and Euphrates, running south, run rapidly, while those running north, like the Nile, run more slowly, because they have run up hill."

These were the opinions of the Christian Church for more than a thousand years, and were all based on the Bible. During thirteen hundred years Christendom furnished to the world no astronomer nor chemist. The Mohammedans were far in advance of the Christians in both of these studies. As time advanced, the hostility of the Church to science became intensified. At the beginning of the fifth century the growing power of Rome had taken from Alexandria its pre-eminence as a seat of learning. The Greek school of philosophy had dwindled to small dimensions, and was mainly represented by Hypatia, (the daughter of Theon, the mathematician) whose beauty, learning and eloquence drew to her academy the elite of the city.

Cyril, the most influential, aggressive and unscrupulous of the Christian fathers, was then Bishop of Alexandria. The great popularity of Hypatia was an obstacle in his way. The result was that a Christian mob of many monks seized Hypatia and dragged her from her carriage one morning, as she was riding to her academy, stripped her of her clothing, and Peter the Reader struck her on the head with a club, killing her. The Christian mob then cut her to pieces, scraped the flesh from her bones and burnt her piecemeal. This was Saint Cyril's method of extinguishing the light of science, and promoting the cause of Christianity in the fifth century. No one seems to question Cyril's guilt in this brutal murder of a woman noted for her virtue as well as for her intellectual attainments, and the Christian Church never called him to account for the deed, but on the contrary enrolled him among her saints as Saint Cyril.—Progressive Thinker.

Young Dr. Pille—"I attended Mrs. Laughlin to-day, father, but I can't see for the life of me that anything is the matter with her."

Old Dr. Pille (gasping)—"But for heaven's sake, my boy, I hope you didn't say anything of the kind to her!"

Young Dr. Pille—"No, father."

Old Dr. Pille—"Good! You know a healthy patient lasts a long time, Mortimer."—Life.

Bobbett—"Pretty bad gash you're got, McGuire."

McGuire (pleasantly)—"P'f which way?"

Bobbett—"Why on your cheek. Been fighting?"

McGuire—"Devil a fight. I'm after bein' shaved by a deaf an' dumb barber, an' th' poor fellow had 'd do his talkin' wid th' hand that held th' razor!"—Judge.

The constitution of the United States provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

JUNE 7, 1890.

Written for The Better Way.

SPIRITUAL PHENOMENA—HOW PRODUCED.

HENRY H. WARRER.

"How are the phenomena of Spiritualism produced?" has been a question that has agitated the minds of many intelligent thinkers during the past forty years. Because of the great wave of spiritual phenomena that has swept over the world in a remarkable manner. In the study of this question various theories have been promulgated to the world and many and startling exposures (?) of their purely human character made.

What are the facts of the case? We have a class of phenomena varying from crude physical demonstrations of force to the subtle and delicate actions of an unknown (?) mental potency, and we are required by one set of theorists to blindly swallow them all as the product of disembodied human spirits; by the second class we are asked to relegate them all to the realm of imagination, fraud, dissimulation and downright hypocrisy; the third class seeks to explain them by the unknown force in nature, animal magnetism, electricity, mesmerism, hypnotism; any, in fact, rather than Spiritualism.

It shall be our province, in the short time and space allotted us, to trace out an explanation, as far as possible, of how these phenomena are produced on the ground of their being in accord with nature and nature's laws, and hence perfectly normal manifestations of human agency.

Wait! Don't be in a quiver! We meant exactly what we said when we used that phrase "of human agency."

Follow us carefully through the remainder of this article, and you will see clearly the full force and import of those words.

All the phenomena in life which include all existence in all space, all worlds and systems of worlds, are natural phenomena, because produced by natural law. Man may traverse space to its uttermost bounds, stopping by the wayside at any of the planets and resting upon their loftiest mountain peaks; he may dive to ocean's lowest depths, or soar to Himalaya's highest summit; may gaze on the tiny infusorian of the sea, or the gigantic mammoth of Siberia's icy marshes, and he is still within the bounds of nature. Suns revolve on their axis, and in their mighty orbits, with their attendant planets, in accordance with absolute laws of nature. They may not be comprehended in their fullness by man, but it exists.

The five laws of Kepler existed before Kepler was born, and would have existed had he never been born; but the hour and the man for their announcement had come, and hence the scientific world of his day was startled by his announcement of his discovery. So with Newton; so with Leibnitz; and the philosophy of Leibnitz to-day is undermining slowly but surely the vagaries of the supernaturalists. These phenomena called spiritual occur within the realms of nature, and hence must be normal manifestations of natural laws. If they are spiritual phenomena, with intelligence back of them, they must be of human agency. They are not superhuman in any degree of comparison in the agency through which nature's forces manifest themselves. "There," cries a skeptic or fraud hunter, "I knew it was only human beings that produced those phenomena!"

Well, who ever claimed any other source for them, at least among Spiritualists? Have not the advocates of the spiritual origin of these phenomena always said they were produced by spirits, and what are spirits but human beings freed from the chains of the material body; souls with their enrapturement of spiritual substance instead of material substance?

But we are obliged by these hypercritics to go a step further. Granted that there are spirits, how do they produce these phenomena? What are the means by which they operate on the forces in nature and produce some phenomena that are in apparent opposition to known laws of substance? Here comes the real difficulty of our case. Scientific men, professors in our colleges to-day, are teaching the atomic theory of construction, and yet none of them have ever demonstrated the existence of an atom, alone, separate and distinct from all other atoms, the ultimate of all evolution; yet they deny the existence of a spirit, or of a spiritual existence or force in nature, because they have not been able to discover it by material agents, the material senses. With equal propriety we might retort: "The atom is simply a figment of a diseased imagination, an overworked brain; a stalking horse for big words and learned notions, by which alleged scientists are enabled to humbug the people en masse."

How do we know that human spirits have any existence? By the evidence of the senses, both physical and spiritual, and by the intelligence conveyed through the media of the physical and mental phenomena. There is only one animal in all the universe of nature's evolution upon the earth that has intelligence sufficient to express words and sounds by written language, either in pictured or lettered characters, or by telegraphic symbols or sounds.

And when the raps, tips, or other phenomena communicate intelligently words, names, dates, etc., beyond the knowledge of the human beings in the form who are acting as the mediums for the transmission of this force, it is a proof to us, at least, of the existence of a disembodied

human being who is acting as the agent in the production of these phenomena, and who is knowing to the facts or has the means of ascertaining them.

But how does the spirit make the raps?

We say in a manner analogous to the opening and closing of the circuit on the telegraphic instrument, the spiritual circuit being formed by the medium and sitters, and the attendant spirit intelligences. The experiments of Reichenbach and others, as Loveland, in his admirable and well-nigh invaluable book on Mediumship, has shown, have demonstrated the fact that all human beings, as well as other forms of nature, are storehouses of a subtle substance, which is being continually generated in all the processes of human evolution and in all forms of nature's evolutions, in fact. This substance or force is automatic in a great degree, and yet is capable of being brought under human control, as are its congeners, electricity and magnetism. It is neither electricity nor magnetism, but may be evolved from them, and they in turn may be evolved from it. It is positive and negative in its qualities, and hence possesses polarity.

In a collection of human beings in the flesh gathered around a table, all are generating this subtle force substance, and it is passing off into the atmosphere about them, and surrounding them are a host of disembodied human beings, from whom also is passing this same force substance, only in a finer degree, and by means of one or more of those peculiarly organized beings called mediums or sensitives, who are generally to be found in such a gathering, a connecting link is formed, the wire between the opposite poles of the spiritual battery and your circuit is completed. Now, your disembodied spirits or humans, acting upon this current generated by this combination, produces the sounds called rappings, or the movements of the tables.

"But that doesn't explain the lifting of ponderable bodies, such as the medium or a piano, or other things we might mention." Why not? You have no doubt some of you witnessed the electrical experiments where the soft iron rod is held suspended in the inner space of an induction coil without being in contact with the wires at any point of its surface, even being from one-half inch to eight inches distant according to the power of the coil. Well, the spirit operators use this force in much the same way. Your humans embodied form the inner coil of coarse wire. Your disembodied humans form the outer coil of fine wire, and your table, piano, medium or other body to be lifted from the iron core suspended by the power of this substance generated by human battery. And just as there are single cell or double cell batteries, liquid or dry, chemical or gravity batteries, Ruhmkorff coils, rheostats and dynamos of varying powers and intensities, and motive force, so there are various grades of these human batteries, and as we would not expect a Leclanche single cell battery to do the work of a Ruhmkorff coil or a Brush dynamo, so we must not expect our medium, who is the battery for rapping, to produce slate writing or materialization. Each and every one has his or her own place, and can fill that and no other.

We think that the analytical reasoner can apply and carry out these deductions to the other phenomena in a like manner, and so see what we meant when we said the phenomena were neither supernatural nor superhuman, but purely human, as it requires human intelligence to co-ordinate these various forces in the indicated channels. Having trespassed upon enough space for this time, we leave you, hoping to present to you in another article our conclusions as to the nature and production of the trance and materialization and their attendant phenomena.

Written for The Better Way.

"Multum in Parvo."

BY DR. S. T. SUDDECK.

Allie Lindsay Lynch in her "Summary" in THE BETTER WAY of May 3d, places the whole matter in a nutshell, and says in the first five lines just what I have been trying to say ever since this controversy began.

Her whole article is par-excellent, and I am proud to have such a good writer agree with me so perfectly. Mrs. M. C. Bundy says: "My spirit friends tell me that spirit is not matter; if it were they would be invisible at all times." She should try those spirits.

Water becomes invisible when it is converted into steam and escapes into the air, but when condensed it becomes water again, and is again visible. No, Mrs. Bundy, we have plenty of invisible matter.

Myra. F. Paine says: "Now if spirit fills the immensity of space, what room can there be for a second substance?" Miss Paine has evidently never studied chemistry, or she would know that a glass may be filled to the brim with water, after which various other substance may be added without running the glass over or apparently adding to the bulk; thus showing conclusively that two substances, and not only two but several can seemingly fill the same space at the same time. A man does not immediately become less, either in bulk or in weight when the life or spirit departs.

The same writer asks: "What are thoughts?" Thoughts are things; sublimated matter. They can be conveyed as such from one mind to another, or can be materialized on canvas by an artist or on gross matter by a mechanic. St. Paul's Cathedral was once a thought in the mind of its architect. He materialized it. So you see that thoughts can be seen.

Miss Paine falls into the error which so many do by getting the words soul (mind) and spirit (sublimated matter) mixed. She should read the first five lines of Allie Lindsay Lynch's "Summary," and study them well. Love, joy, hate, anger are all manifestations of the mind (soul), and when manifested can be conveyed; that is, the minds become cognizant of them.

Mind is soul—the spark of Deity which we possess. The whole universe consists of but two substances; i. e., mind and matter; the creator and the created. The Infinite Mind creates only good thoughts. Finite minds sometimes create evil ones. It is our province and duty to aspire to good thoughts, which materialize into good acts; and the more we aspire towards the good, the more will our minds become like the Infinite mind or Deity.

Miss Paine says in her last sentence: "When we can rid ourselves of the old erroneous, orthodox idea of two substances, mind, (spirit) and matter and can realize that it is one substance, and that substance spirit, in which all things live, move and have their being, it seems to me the problem will be solved." In the above sentence the writer makes the mistake of saying "mind, (spirit)" instead of mind (soul). Mind is not spirit. Spirit is simply the mind or soul's garment, as Mrs. Lynch says.

The Bible tells us that in God we live, move and have our being, and when the same authority tells us that God is a spirit it means essentially the same as if I were to say that Bismarck is a man; the words Bismarck and God being simply the nouns which stand for the individual soul or mind, incased in either a physical or spiritual body.

Of course the ancients were mistaken in supposing that they had at any time seen God. There were clairvoyants in those days as there are now, and when they saw or heard a spirit, that is, a soul (mind) incased in a spiritual body, taken as a whole, they very naturally supposed that they saw God and heard him speak.

Spiritualists should have a dictionary, and until we do have some authority of that kind confusion will reign supreme.

I think there is not so much difference of opinion among Spiritualists concerning this matter as there is a confusion of terms. It seems almost an impossibility for Spiritualists to divest their minds of the old orthodox idea that soul and spirit are the same, whereas soul and mind are the same, the spirit being only the habitation of the soul, or "thinker" as Brick Pomeroy calls it.

A well informed orthodox said to me: "Soul and mind cannot be the same, for a man may lose his mind and not his soul." But the truth is the human brain is only the instrument through which the soul manifests, and when one is "crazy" it is the instrument and not the soul that is going wrong.

A Beethoven may entrance you with sweet music, if he has a perfect instrument, but place him at an instrument that is all out of tune, and he will make discord; yet it is not Beethoven who has gone crazy, it is only the instrument out of tune.

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P. S.—We, (wife and I,) would be pleased to correspond with Mrs. Lynch upon this and kindred topics, if it would not encroach too much on her time.

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"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

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210 Stockton Street, San Francisco, Cal.,

H. L. WILLIAMS, Proprietor,

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Written for The Better Way.

SPIRITUAL PHENOMENA—HOW PRODUCED.

HENRY H. WALKER.

I.

"How are the phenomena of Spiritualism produced?" has been a question that has agitated the minds of many intelligent thinkers during the past forty years, because of the great wave of spiritual phenomena that has swept over the world in a remarkable manner. In the study of this question various theories have been promulgated to the world and many and startling exposures (?) of their purely human character made.

What are the facts of the case? We have a class of phenomena varying from crude physical demonstrations of force to the subtle and delicate actions of an unknown (?) mental potency, and we are required by one set of theorists to blindly swallow them all as the product of disembodied human spirits; by the second class we are asked to relegate them all to the realm of imagination, fraud, dissimulation and downright hypocrisy; the third class seeks to explain them by the unknown force in nature, animal magnetism, electricity, mesmerism, hypnotism; any ism, in fact, rather than Spiritualism.

It shall be our province, in the short time and space allotted us, to trace out an explanation, as far as possible, of how these phenomena are produced on the ground of their being in accord with nature and nature's laws, and hence perfectly normal manifestations of human agency.

Wait! Don't be in a quiver! We meant exactly what we said when we used that phrase "of human agency." Follow us carefully through the remainder of this article, and you will see clearly the full force and import of those words.

All the phenomena in life which includes all existence in all space, all worlds and systems of worlds, are natural phenomena, because produced by natural law. Man may traverse space to its uttermost bounds, stopping by the wayside at any of the planets and resting upon their loftiest mountain peaks; he may dive to ocean's lowest depths, or soar to Himalaya's highest summit; may gaze on the tiny infusorian of the sea, or the gigantic mammoth of Siberia's icy marshes, and he is still within the bounds of nature. Suns revolve on their axis, and in their mighty orbits, with their attendant planets, in accordance with absolute laws of nature. They may not be comprehended in their fullness by man, but they exist.

The five laws of Kepler existed before Kepler was born, and would have existed had he never been born; but the hour and the man for their announcement had come, and hence the scientific world of his day was startled by his announcement of his discovery. So with Newton; so with Leibnitz; and the philosophy of Leibnitz to-day is undermining slowly but surely the vagaries of the supernaturalists. These phenomena called spiritual occur within the realms of nature, and hence must be normal manifestations of natural laws. If they are spiritual phenomena, with intelligence back of them, they must be of human agency. They are not superhuman in any degree of comparison in the agency through which nature's forces manifest themselves. "There," cries a skeptic or fraud hunter, "I knew it was only human beings that produced those phenomena!"

Well, who ever claimed any other source for them, at least among Spiritualists? Have not the advocates of the spiritual origin of these phenomena always said they were produced by spirits, and what are spirits but human beings freed from the chains of the material body; souls with their enwrapment of spiritual substance instead of material substance?

But we are obliged by these hyper-critics to go a step further. Granted that there are spirits, how do they produce these phenomena? What are the means by which they operate on the forces in nature and produce some phenomena that are in apparent opposition to known laws of substance? Here comes the real difficulty of our case. Scientific men, professors in our colleges to-day, are teaching the atomic theory of construction, and yet none of them have ever demonstrated the existence of an atom, alone, separate and distinct from all other atoms, the ultimate of all evolution; yet they deny the existence of a spirit, or of a spiritual existence or force in nature, because they have not been able to discover it by material agents, the material senses.

With equal propriety we might retort: "The atom is simply a figment of a diseased imagination, an overworked brain; a stalking horse for big words and learned notions, by which alleged scientists are enabled to humbug the people en masse."

How do we know that human spirits have any existence? By the evidence of the senses, both physical and spiritual, and by the intelligence conveyed through the media of the physical and mental phenomena. There is only one animal in all the universe of nature's evolution upon the earth that has intelligence sufficient to express words and sounds by written language, either in pictured or lettered characters, or by telegraphic symbols or sounds.

And when the raps, tips, or other phenomena communicate intelligently words, names, dates, etc., beyond the knowledge of the human beings in the form who are acting as the mediums for the transmission of this force, it is a proof to us, at least, of the existence of a disembodied

human being who is acting as the agent in the production of these phenomena, and who is knowing to the facts or has the means of ascertaining them.

But how does the spirit make the raps? We say in a manner analogous to the opening and closing of the circuit on the telegraphic instrument, the spiritual circuit being formed by the medium and sitters, and the attendant spirit intelligences. The experiments of Reichenbach and others, as Loveland, in his admirable and well-nigh invaluable book on Mediumship, has shown, have demonstrated the fact that all human beings, as well as other forms of nature, are storehouses of a subtle substance, which is being continually generated in all the processes of human evolution and in all forms of nature's evolutions, in fact. This substance or force is automatic in a great degree, and yet is capable of being brought under human control, as are its congeners, electricity and magnetism. It is neither electricity nor magnetism, but may be evolved from them, and they in turn may be evolved from it. It is positive and negative in its qualities, and hence possesses polarity.

In a collection of human beings in the flesh gathered around a table, all are generating this subtle force substance, and it is passing off into the atmosphere about them, and surrounding them are a host of disembodied human beings, from whom also is passing this same force substance, only in a finer degree, and by means of one or more of those peculiarly organized beings called mediums or sensitives, who are generally to be found in such a gathering, a connecting link is formed, the wire between the opposite poles of the spiritual battery and your circuit is completed. Now, your disembodied spirits or humans, acting upon this current generated by this combination, produces the sounds called rappings, or the movements of the tables.

"But that doesn't explain the lifting of ponderable bodies, such as the medium or a piano, or other things we might mention." Why not? You have no doubt some of you witnessed the electrical experiments where the soft iron rod is held suspended in the inner space of an induction coil without being in contact with the wires at any point of its surface, even being from one-half inch to eight inches distant according to the power of the coil. Well, the spirit operators use this force in much the same way. Your humans embodied form the inner coil of coarse wire. Your disembodied humans form the outer coil of fine wire, and your table, piano, medium or other body to be lifted from the iron core suspended by the power of this substance generated by human battery. And just as there are single cell or double cell batteries, liquid or dry, chemical or gravity batteries, Ruhmkorff coils, rheostats and dynamos of varying powers and intensities, and motive force, so there are various grades of these human batteries, and as we would not expect a Leclanche single cell battery to do the work of a Ruhmkorff coil or a Brush dynamo, so we must not expect our medium, who is the battery for rapping, to produce slate writing or materialization. Each and every one has his or her own place, and can fill that and no other.

We think that the analytical reasoner can apply and carry out these deductions to the other phenomena in a like manner, and so see what we meant when we said the phenomena were neither supernatural nor superhuman, but purely human, as it requires human intelligence to co-ordinate these various forces in the indicated channels. Having trespassed upon enough space for this time, we leave you, hoping to present to you in another article our conclusions as to the nature and production of the trance and materialization and their attendant phenomena.

Written for The Better Way.

"Multum in Parvo."

BY DR. S. T. SUDNICK.

Allie Lindsay Lynch in her "Summary" in THE BETTER WAY of May 3d, places the whole matter in a nutshell, and says in the first five lines just what I have been trying to say ever since this controversy began.

Her whole article is par-excellent, and I am proud to have such a good writer agree with me so perfectly. Mrs. M. C. Bundy says: "My spirit friends tell me that spirit is not matter; if it were they would be invisible at all times." She should try those spirits.

Water becomes invisible when it is converted into steam and escapes into the air, but when condensed it becomes water again, and is again visible. No, Mrs. Bundy, we have plenty of invisible matter.

Myra. F. Paine says: "Now if spirit fills the immensity of space, what room can there be for a second substance?" Miss Paine has evidently never studied chemistry, or she would know that a glass may be filled to the brim with water, after which various other substance may be added without running the glass over or apparently adding to the bulk; thus showing conclusively that two substances, and not only two but several can seemingly fill the same space at the same time. A man does not immediately become less, either in bulk or in weight when the life or spirit departs.

The same writer asks: "What are thoughts?" Thoughts are things; sublimated matter. They can be conveyed as such from one mind to another, or can be materialized on canvas by an artist or on grove matter by a mechanic. St. Paul's Cathedral was once a thought in the mind of its architect. He materialized it. So you see that thoughts can be seen.

Miss Paine falls into the error which so many do by getting the words soul (mind) and spirit (sublimated matter) mixed. She should read the first five lines of Allie Lindsay Lynch's "Summary," and study them well. Love, joy, hate, anger are all manifestations of the mind (soul), and when manifested can be conveyed; that is, the minds become cognizant of them.

Mind is soul—the spark of Deity which we possess. The whole universe consists of but two substances; i. e., mind and matter; the creator and the created. The Infinite Mind creates only good thoughts. Finite minds sometimes create evil ones. It is our province and duty to aspire to good thoughts, which materialize into good acts; and the more we aspire towards the good, the more will our minds become like the Infinite mind or Deity.

Miss Paine says in her last sentence: "When we can rid ourselves of the old erroneous, orthodox idea of two substances, mind, (spirit) and matter and can realize that it is one substance, and that substance spirit, in which all things live, move and have their being, it seems to me the problem will be solved." In the above sentence the writer makes the mistake of saying "mind, (spirit)" instead of mind (soul). Mind is not spirit. Spirit is simply the mind or soul's garment, as Mrs. Lynch says.

The Bible tells us that in God we live, move and have our being, and when the same authority tells us that God is a spirit it means essentially the same as if I were to say that Bismarck is a man; the words Bismarck and God being simply the nouns which stand for the individual soul or mind, incased in either a physical or spiritual body.

Of course the ancients were mistaken in supposing that they had at any time seen God. There were clairvoyants in those days as there are now, and when they saw or heard a spirit, that is, a soul (mind) incased in a spiritual body, taken as a whole, they very naturally supposed that they saw God and heard him speak. Spiritualists should have a dictionary, and until we do have some authority of that kind confusion will reign supreme. I think there is not so much difference of opinion among Spiritualists concerning this matter as there is a confusion of terms. It seems almost an impossibility for Spiritualists to divest their minds of the old orthodox idea that soul and spirit are the same, whereas soul and mind are the same, the spirit being only the habitation of the soul, or "thinker" as Brick Pomeroy calls it.

A well informed orthodox said to me: "Soul and mind cannot be the same, for a man may lose his mind and not his soul." But the truth is the human brain is only the instrument through which the soul manifests, and when one is "crazy" it is the instrument and not the soul that is going wrong.

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Now all this time the spirit body or spirit is being cast or moulded, just as is the physical. It grows with the growth of the physical, and changes with its every change, so it will be ready at all times to fulfill its mission, if occasion should require; namely, to represent the physical, (if the physical should suddenly be destroyed), and step out of it, bearing the thinking, sentient soul-mind away to greet those of its friends who have gone before, who would not be able to recognize it without this spiritual body, as the soul (mind) is alike invisible to incarnate and decarnate human beings.

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P. S.—We, (wife and I,) would be pleased to correspond with Mrs. Lynch upon this and kindred topics, if it would not encroach too much on her time.

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J. LOWENDAIL.

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in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

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